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CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

VOL. XII No. 1

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CHRISTIAN NEWS FROM ISRAEL

MAY 1961
VOL. XII No. 1

EDITED BY DR CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY FOR RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

VISIT OF THE MOTHER SUPERIOR-GENERAL OF THE CONGREGATION OF *ST JOSEPH DE L'APPARITION*

On 2 February, the Very Rev. Mother Barthélemy Vignal, Superior-General of the Congregation of *St Joseph de l'Apparition,* arrived in Israel for a six-week stay, in the course of which she visited the institutions maintained by her Congregation. These include: in Jerusalem, a school for girls and a hospital; in Ramleh, a school; in Abu-Ghosh, the church of the Ark of the Covenant; and in Nazareth, a school, a college and a dispensary.

While in Jerusalem, Mother Vignal attended a solemn mass on the Day of St Joseph (20 March) celebrated by the Rev. Father J. Stiassny, Superior of the Fathers of Zion, at the chapel of St Joseph.

The Congregation of the Sisters of *St Joseph de l'Apparition* was founded in 1832 by St Emilie de Vialar. In 1852, the mother-house was established in Marseilles. In 1848, after the re-establishment in the Holy Land of the Latin Patriarchate of Jerusalem, the Congregation of St Joseph was the first to be invited to send sisters for service in Palestine. (See *Christian News from Israel,* Vol. III, No. 1-2).

RECONSECRATION OF MONASTERY *AD COENACULUM*

On 9 February, the chapel of the Franciscan monastery *ad coenaculum* on Mt Zion was reconsecrated by the Very Rev. Father Joseph Alliot, Vicar of the Custos of the Holy Land. Among those present at the ceremony were Mgr Domenico Capozi, OFM, Archbishop-in-exile of Taiwan; the Right Rev. Father Leo Rudloff, Abbot of the Dormition; and Messrs S. Colbi and M. Mendes of the Ministry of Religious Affairs. The monastery, which had been restored by the Israel authorities to the Custody of the Holy Land on Pentecost 1960, has lately been repaired and reconditioned. Mgr Capozi will reside there, and be in charge of the place.

DEATH OF POLISH CHRISTIAN WHO RESCUED JEWS

On 16 February, the Latin Church of St Nicodeme in Ramleh was the scene of the funeral rites celebrated for Mr Witold Fomenko, a Christian who saved the lives of numerous Jews during the Hitler regime in Poland, and who subsequently (1957) settled with his family in Ashkelon. Mr Y. Cutler, Chairman of the Association of Immigrants from Lutsk (Poland), eulogized Mr Fomenko as "a righteous man, a saint and a hero, who imperilled his own life and that of his family in order to save persecuted Jews". The church was filled with mourners, among them many who owed their lives to the deceased.

DAY OF MOSCOW PATRIARCH IN JERUSALEM

On 19 February, a solemn liturgy was performed at the Russian Church of the Holy Trinity in Jerusalem in honour of Patriarch Alexis of Moscow and all Russia. Chief celebrant was His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, who was assisted by numerous members of his clergy as well as by Russian monks and priests residing in Israel. Among those present were members of the Eastern Orthodox clergy, Russian and Greek diplomats, Government officials, lecturers and students of the Swedish Theological and Israel-American Institutes. After the ceremony, a reception was offered by the Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission in Jerusalem.

FOURTH SEMESTER AT THE ISRAEL-AMERICAN INSTITUTE

On 23 February, the Spring semester of the Israel-American Institute of Biblical Studies was inaugurated with a reception for students and faculty. More than fifty friends of the Institute gathered for the occasion on its premises at 55 Street of the Prophets. The new students were introduced by the Rev. J.F. Prewitt, Field Director, after which they spoke briefly of their educational backgrounds and their purposes in coming to Israel. Dr S. Colbi welcomed the students on behalf of the Ministry of Religious Affairs. The current group of students come from the United States, Canada and Finland.

The course of study this semester will last for 18 weeks, and the curriculum will embrace classroom studies and field work. The subjects include Hebrew, Church History, Archaeology, History of Jewish Thought, Prophecy, and a Geographical Orientation. A particular experience planned is a one-week stay at Kibbutz Nakhshonim, where the group will participate in an archaeological excavation directed by the Department of An-

tiquities. The geographical orientation field trips will take the group from Dan in the north, past Beersheba and down to Eilat at the southern tip of Israel. During the term the students will have numerous opportunities to take part in the country's diverse social and cultural events, including Israel's *Bar-mitzva* celebrations.

Weekly throughout the semester, guest lecturers from various Government ministries, economic experts, leading archaeologists, educational figures and others will address the group, giving them a well-rounded picture of the State of Israel and its people.

DEIR ES-SULTAN RECOGNIZED AS ETHIOPIAN PROPERTY

On 27 February, the Heads of the Coptic and Ethiopian Communities in the Old City of Jerusalem were informed by the Governor of that city that a ministerial committee appointed by the Government of Jordan to examine their respective claims had decided to restore complete ownership of the *Deir es-Sultan* ("the King's Monastery") to the Ethiopian "nation" residing in the Holy City. This verdict puts an end to a long, drawn-out controversy between Copts and Ethiopians which had caused much bitterness and suffering to the Ethiopian pilgrims in the Holy Land.

(On the historical background of the controversy and the present decision, see *"Debre Gennet,* the new Ethiopian Monastery in Jerusalem", by Dr Ch. Wardi, in *Christian News from Israel,* Vol. V, No. 1-2, pp. 17-19).

On this occasion, the promotion of Abba Philipos should be mentioned. Abba Philipos, who had hitherto been Ethiopian Bishop of Jerusalem, was recently consecrated by His Beatitude Abba Basilios, Patriarch of Ethiopia, as "Archbishop of Ethiopian Monasteries and Followers of the Ethiopian Church in Jerusalem as well as of all Ethiopian Churches in the State of Jordan".

NEW ARMENIAN PATRIARCH RECOGNIZED BY ISRAEL GOVERNMENT

On 5 March, His Beatitude Yeghishe Derderian, the newly-elected Armenian (Gregorian) Patriarch of Jerusalem, was granted official recognition by the Government of Israel in the course of a ceremony held at the Ministry of Religious Affairs. The Patriarch, who resides in the Old City, was elected there by a general assembly of the Brotherhood of St James in July 1960. His election was subsequently ratified by the King of Jordan and now by the Government of Israel in accordance with the constitution governing the Armenian Patriarchate.

At the ceremony, Dr S. Z. Kahana, who represented Mr David Ben-

Gurion, the acting Minister of Religious Affairs, spoke of the similarity of destinies of the Jewish and Armenian nations and presented to the Patriarch a silver-bound Hebrew Bible. His Beatitude, visibly moved by these attentions, thanked the Government for the consideration shown both to him and his followers in Israel.

Among those present at the ceremony were Mr A. Gilboa, Chief of Protocol, representatives of the Armenian clergy and laity, and senior officials of the Ministry of Religious Affairs.

$1,000,000 GIFT FOR ARCHAEOLOGICAL MUSEUM

On 13 March, an announcement was made by President Ben-Zvi to the effect that a $1,000,000 gift for the erection of an Archaeological and Biblical Museum in Jerusalem was made by Messrs Charles and Edgar Bronfman, Mrs Phyllis Lambert and Baroness Minda de Gunsburg, on the occasion of the 70th birthday of their father, Mr Samuel Bronfman of Toronto. Mr Ben-Zvi said that the museum "will help Israel achieve her aspirations of becoming a world centre of culture. New light on the Bible and on the entire ancient Middle East—which provided the spiritual and material roots of later civilizations—is constantly being cast by Israel archaeological expeditions. As an ancient centre of world culture, it is only fitting that Jerusalem now take its place alongside of Rome and Athens as a repository for works of scholarship and art".

The Samuel Bronfman Museum, with its more than 15 pavilions and galleries, will be part of a complex of buildings which will include the Bezalel Museum, the Shrine of the Book (for the Dead Sea Scrolls) and the Billy Rose Art Garden. This cultural centre will rise on a 25-acre plot bounded by the Hebrew University, the Monastery of the Cross and the proposed *Knesset* (Parliament) building.

BAPTIST ELEMENTARY SCHOOL IN NAZARETH

On 15 March, a Baptist elementary school was dedicated in Nazareth, in the presence of the Rev. Dr C. Goerner, Secretary General of the Baptist Convention for Europe, the Middle East and Africa. The building, which cost some $120,000, was erected with contributions from the Baptists of the United States.

At a reception held in the Nazareth church, Dr Goerner promised the continued support of Baptists in America for the denomination's work in the Holy Land, and pledged the funds needed for a gymnasium, which will complete their complex of educational institutions in Nazareth.

In his address Dr Goerner stressed the importance of the city as sacred to Christians of all denominations.

FOLKLORE CONGRESS DEVOTED TO ELIJAH

On 18 March, the Second World Congress of Jewish Folklore convened in Haifa, having as its theme this year, the Prophet Elijah and his influence on traditions and customs of the Jewish and other peoples. Some 40 papers were read on the ancient Prophet, as he appears in religion, in folk tales, in songs and proverbs, in music and the theatre. In addition to discussions of Jewish lore, papers were read on Elijah in Christian, Moslem and Druze traditions. There were also lectures on the Cave of Elijah on Mt Carmel, a description of Christian worship therein, and a report on the Cave as a place of miraculous cures. One of the purposes of the Congress was to prepare records, a catalogue, and archives on everything published in any language on the Prophet as well as to record the as yet unpublished folklore in possession of the various Jewish Communities gathered in Israel.

(On the significance of Elijah in the history of religion, see "The Great Decision on the Heights of Carmel", by Dr D. F. Malan (the late Prime Minister of the Union of South Africa), in *Christian News from Israel*, Vol. IV, No. 2-3, pp. 20-22).

NINTH BIBLE CONFERENCE IN JERUSALEM

On March 26, the Ninth Conference of the Israel Bible Society opened in Jerusalem in the presence of nearly 1,000 Bible enthusiasts, including the Prime Minister, the Minister of Education, the *Knesset* Speaker, the Chairman and members of the Israel Executive of the Jewish Agency and many noted scholars. The three-day conference was mainly devoted to the "Wisdom Books"—*Proverbs, Job* and *Ecclesiastes*. The second subject was "King Cyrus in the Prophetic Vision and History of the Return to Zion". The latter theme was selected to mark the 2,500th anniversary of the proclamation of King Cyrus the Great, in which he sanctioned the return of the Jewish exiles to Zion.

Mr Ben-Gurion, who delivered an address on "The Personality of King Cyrus", took the occasion to welcome two members of the Iranian Parliament who attended as guests. Mr H. Gvaryahu, Chairman of the Israel Bible Research Society, remarked at a press conference that the number of Bible study groups in Israel had of late grown prodigiously,

embracing men and women from all walks of life, including factory workers, veteran pioneers, Hadassah and Wizo women.

SITUATION IN THE *DEIR ES-SULTAN* TO REMAIN *IN STATU QUO ANTE*

On 2 April, a decision by King Hussein of Jordan was made public, to the effect that his former ruling recognizing Ethiopian rights to the *Deir es-Sultan* had been suspended and that the situation in the Monastery would remain *in statu quo ante* ... This *volte-face*, resulting from a protest lodged with the Government of Jordan by the Coptic Patriarch of Alexandria and supported by an intervention of the United Arab Republic, is considered to have been determined by motives of political expediency indicative of the King's new policy.

The above-mentioned move by Abuna Kyrillos VI, Coptic Patriarch of Alexandria, aroused profound indignation in Addis Ababa (the Ethiopian press reported, *inter alia*, public demonstrations in the capital) and provoked Abba Basilios, Patriarch of Ethiopia, to warn his colleague that the controversy might "destroy the ties of affection and brotherly love that exist between the two Orthodox Coptic Churches". It may be recalled that the Patriarch of Ethiopia is virtually independent of his Alexandrian colleague and depends on him only for the rite of consecration.

BAPTISTS IN ISRAEL CELEBRATE GOLDEN ANNIVERSARY

On April 10, the Baptist Convention in Israel celebrated its 50th year of activity in the Holy Land with special services in Nazareth, conducted by the Rev. Dr R. G. Lee. Dr Lee, Pastor-Emeritus of Bellevue Baptist Church in Memphis, Tennessee, has served three terms as President of the Southern Baptist Convention (embracing more than 9,000,000 Baptists in 39,000 churches) and has written more than 30 books on religious subjects.

Baptist activity here began with the efforts of an Arab pastor, the Rev. Shukrey Musa of Safed, who was converted in 1909 in Dallas, Texas, through the ministry of Dr George W. Truett. Pastor Musa returned to Palestine in 1911 and a year later he began the work in Nazareth that has continued uninterrupted until today. The first Americans to represent the Southern Baptists in the Holy Land were Dr J. Wash Watts and the Rev. F. B. Pearsons, who came to Jerusalem in 1925 and built there the present church and premises. National Baptist leaders maintained the work throughout the difficult years of the Palestine riots and World War II

and today there are Baptist centres in Nazareth, Jerusalem, Petach-Tikva, Tel Aviv, Kafr Kana, Acre and several Arab villages.

The ceremony in Nazareth was attended by religious leaders, Government officials and other public figures. Mr J. Fattal conveyed the greetings of the Ministry of Religious Affairs, and expressed his best wishes for a successful second half-century.

CATHOLIC ORPHANAGE FOR YAFIA

On 23 April, the little village of Yafia, near Nazareth, was the scene of a ceremony in the course of which the corner-stone of a home for Catholic orphans was laid. Presiding at the ceremony was His Exc. Mgr George Hakim, Greek Catholic Archbishop of Acre, Haifa and all Galilee. Among those present were His Grace Isidoros, Greek Orthodox Metropolitan of Nazareth; His Exc. Mgr P. Chiappero, Latin Vicar-General; Arab members of the *Knesset;* Army officers and Government officials.

"Mother Mary's Home" will rise on a plot of six acres and will include an orphanage as well as a vocational school for home economics. The staff will be composed of sisters of the Congregation *Salvator Mundi.*

IN MEMORIAM

ANTONIO BARLUZZI

On 14 December 1960, Antonio Barluzzi died at the age of 76 in a little cell of the Delegation of the Holy Land in Rome. He was a man of faith and prayer, a gifted architect and an indefatigable worker.

Antonio Barluzzi was born and educated in Rome. He early attracted attention with his work at the Zoological Gardens and the Cemetery of Verano. But his heart turned to the Holy Land. In 1919 he was called upon to design the great basilicas of Gethsemane and Mt Tabor. From these creations he moved into a life dedicated to the construction and renovation of nearly all the shrines in the Holy Land: construction of the sanctuaries of the Good Shepherd at Jericho, of the Visitation, of the church of St Lazarus of Bethany, of the Shepherds' Field chapel near Bethlehem, of the chapel of *Dominus Flevit;* repair of the monastery of

the Flagellation, of the cloister at Bethlehem, of the church at Bethphage; renovation work on Mt Calvary; and last, not least, the construction of the lovely sanctuary on Mount of the Beatitudes. Prior to his death, he conceived a monument to the Incarnation of the Word (church of the Annunciation) at Nazareth; but Providence disposed otherwise.

Antonio Barluzzi did not limit his work to the Holy Land. He was commissioned by the Holy See to construct the Armenian Catholic Patriarchate and the churches of Amman and Madaba. To him was also entrusted the construction of the new church of the Carmelite Fathers at Haifa. He approved the plans for the churches of Beit-Sahur, Irbid and Zerka, to say nothing of other works such as the girls' school at Jericho and the hospitals in Amman and Kerak.

Antonio Barluzzi led a life of meditation and spiritual interiority, was modest and unassuming, renouncing the worldly advantages his profession could have provided. He always preferred to live with the Franciscan Fathers of the Holy Land, and he died surrounded and comforted by this family of his.

Father L. Cigliano, OFM

LOUIS HUGUES VINCENT

On 30 December 1960, the Rev. Father Louis Hugues Vincent died at the Convent of St Etienne in Jerusalem, seat of *L'Ecole Biblique et Archéologique Française,* at the age of 88.

Father Vincent came to Jerusalem in 1893 with a team of Dominican Fathers gathered by Father Lagrange in Turkish Jerusalem to form the nucleus of a school of biblical studies. He became interested in the infant science of Palestinian archaeology and his first work, *Canaan d'après l'exploration récente* (1907), was immediately recognized as a masterly summary of the archaeological information of his time. He then joined forces with the late Father Abel, and the two scholars devoted their lives to a monumental archaeological history of Jerusalem which still stands as the authoritative record of Roman, Byzantine and Crusader remains in the Holy City. *Jérusalem Antique* appeared in 1912, and the four volumes of *Jérusalem Nouvelle* (after 70 CE), between 1914 and 1924. Following a long interval, Father Vincent and Father Stève concluded the project

with *Jérusalem de l'Ancien Testament,* so that the series presents an archaeological history of the Holy City from Bible times until the 19th century. During the last years of Ottoman rule in Palestine, Father Vincent and his colleagues of *l'Ecole Biblique* served as a kind of unofficial antiquities department, verifying new discoveries and publishing material on them. Thus it was due to Father Vincent's help that the adventurous efforts of the Parker Expedition (1909–1911) were turned to the benefit of science, and its finds of the Gihon tunnels and the remains of Bronze Age Ophel were saved, and recorded in *Jérusalem sous terre* (1911).

Fathers Vincent and Abel did not limit their activity to Jerusalem. In 1914 they published a study of the church of the Nativity at Bethlehem, and in 1923, a survey of the Hebron sanctuary. A further series of excavations led to the publication of studies on the mosaics of the Naraan (Ein Duk) Synagogue, the mosaics at Beth Guvrin, and the churches at Emmaus.

However, it was not so much as excavator that Father Vincent established his position as a leading archaeologist in this country; his role was rather that of critic and mentor to an entire generation of archaeologists. His renowned critical surveys of excavations in Palestine which appeared in the *Revue Biblique* and his equally well-known reviews of current archaeological publications rendered the greatest service to archaeology as a science. His extended stay in Jerusalem, which lasted virtually throughout his working life, made Father Vincent a living memory of every shred of archaeological work carried out in Palestine for 35 years. His appraisal of work done by colleagues and students was fearless and uncompromising. Despite his critical acumen, however, Father Vincent was invariably polite and helpful in his personal relations with colleagues, especially with younger scholars.

With the death of Father Vincent, a period of Palestine archaeology has come to an end. He was the last of a generation of scholars who laid the foundations on which those working today continue to build. It may be said that hardly one of us is free from debt to Father Vincent, who was a courageous pioneer, a skilled archaeologist, a devoted teacher and a remarkable man.

Prof M. Avi-Yonah

THE SIXTH PENTECOSTAL WORLD CONFERENCE

by Dr Ch. Wardi

A desire to see the historic sites associated with the Christian faith is expected to draw some 3,000 members of 24 Pentecostal organizations to Israel to attend a World Conference which will be held in Jerusalem on May 19–21. The date was chosen so as to overlap the day of Pentecost from which the organizations have taken their name. The meetings, intended to be an occasion for worship and fellowship, will be held in the large National Convention Hall known as *Binyenei Ha'ooma,* made available to the Conference by the Government through the Tourist Corporation. Before and after the meetings the delegates will be able to visit the country so dear to their hearts and to meet the people in whose restoration they are so deeply interested. Pentecostalists, in fact—as the Rev. Gayle F. Lewis, coordinator of the Conference, has indicated—feel that Israel has a definite place in God's plan regarding "the second coming of the Messiah".

Represented at the Conference will be the Pentecostal Fellowship of North America, the Church of God in Christ, and twelve or more Pentecostal organizations from Europe, Asia, Africa and South America. The combined strength of these groups is estimated at about 10 million souls. The speakers scheduled to address the Conference include: Prime Minister David Ben-Gurion, Mr H. W. Greenway of England, Mr Roberto Bracco of Italy, Mr James A. Cross of the USA, Mr Eino I. Manninen of Finland, Mr E. Lessnussa of Indonesia, Mr. Lewi Pethrus of Sweden, Bishop D. L. Williams and Mr Thomas Zimmerman of the USA.

Pentecostalism as the experience of, and the belief in, baptism in the Holy Spirit (as described in *Acts* 2:4) could be said to be as old as the Christian Church. Some prefer to indicate Montanism as its most ancient and typical embodiment. However this may be, it has reappeared time and again in the course of Christian history and has had modern revivals in the 18th, 19th and 20th centuries. Its first American manifestation, according to some historians, was the Jonathan Edwards Revival of 1734.

The Kentucky Revival at the beginning of the 19th century showed an even greater wealth of typically Pentecostal manifestations. The present Movement, however, traces its origin back to the revivals which took place in the United States and in Canada towards the end of the 19th century. These, while considering the prophecy of *Joel* 2:28-29 as referring to the "speaking in tongues" on the day of Pentecost at the beginning of the Christian era, found there also allusion to a later widespread speaking in tongues, to occur at the *end* of the Christian era, i.e. before the second coming of Christ. These modern Pentecostalists believed that the second coming was imminent and, fired by faith and enthusiasm, developed an intense evangelistic activity. As early as 1906, their missionaries crossed the seas to carry the Gospel to China, India, South Africa, Brazil, Chili and other countries. By 1909 they had taken root in Britain, Sweden, Norway and Germany. In only ten years the Movement became worldwide.

At first, these "Spirit-baptized" congregations felt no particular urge to organize or to coordinate their efforts. But subsequently they began to associate in broader fellowships, and by 1914 several organizations emerged in the USA and elsewhere. In 1915 the "Elim Foursquare Gospel Alliance" was formed in Ireland; and in 1924, the "Assemblies of God in Great Britain and Ireland", a movement that was to receive its greatest impetus between 1925 and 1935 from the fervent preaching of three Welsh evangelists, Stephen, George and Edward Jeffreys. The various groups, although they sprang up and developed independently of each other, found themselves sharing a number of doctrinal beliefs, and to be all in conflict with the Churches from which their membership originally derived. The need was therefore felt for a cooperative fellowship of all Pentecostal bodies, and an attempt to satisfy this requirement was first made in 1947 by convening a World Conference in Zurich. Under the inspiration of this Conference, the Pentecostal Fellowship of North America was founded in 1948. Today it is the largest Pentecostal organization and embraces the following Church groups: Assemblies of God, Church of God, Church of God-Mountain Assembly, Congregational Holiness Church, Elim Missionary Assemblies, International Church of the Foursquare Gospel, International Pentecostal Assemblies, Open Bible Standard Church, Pentecostal Assemblies of Canada, Pentecostal Church of Christ, Pentecostal Holiness Church, and Free Will Baptists of Pentecostal Faith. Since 1948, further World Conferences have been held in Paris, London, Stockholm and Toronto, attended by ever-growing numbers of representatives.

Considered in its doctrine, modern Pentecostalism is sometimes viewed as a left wing of the Holiness Movement which was started shortly after the American Civil War. In fact, both "wings" have in common the fundamental doctrines of the Arminian Churches and, like the fundamentalists, entertain "pre-millennial" expectations (i.e., they believe that the second coming of the Messiah will occur prior to the beginning of the Millennium). But what in particular distinguishes the Pentecostalists is their emphasis on the third Person of the Christian Godhead, the Holy Spirit, and especially their belief in baptism in the Holy Spirit. The Holy Ghost is no more to be conceived of as "an amorphous, indefinable substance that the Christian becomes recipient of at baptism". "The Holy Spirit is not vague and empyreal. He is the powerful, pulsative, vigorous person of the Godhead, who is able to breathe upon illiterate fishermen and transform them into forceful evangelists, capable of bringing Christianity to a pagan world". "He is the life and the fire of the Church: the personal Person of the Godhead who was sent to give power to the Church; and to dwell within the believers, and to transfigure the lives of those who are willing to yield their lives to God". But where are the signs of this indwelling fire visible in the Church today? Only flickers of it can be seen in the Healing Services and in the Mission Fields. Yet it is the whole Church that needs to be revitalized, pervaded by the breath of the Holy Ghost. "Miracles should be just as much a reality for 20th century Christians as for believers in the Apostolic days."

Repentance and conversion of the sinner are the barest minimum essential for life eternal. For the serious Christian, however, there is a further step for the reception of the full promise of God, and that is the acceptance of the Gift of the Holy Spirit. What this means can best be seen from an evocation by a Pentecostal writer of the first Christian outpouring of the Spirit in the room on Mt Zion: "The room was filled. Those present were overwhelmed, submerged, baptized, filled and saturated; brought fully under the sway and control of the blessed Spirit; mind, soul and body completely carried away by the torrent of divine power, which came like a mighty landslide from the hills of glory, until they burst forth in rapturous, heavenly, ecstatic utterance in the Holy Spirit, entirely supernatural".

Baptism in the Holy Spirit obviously is an ecstatic experience, accompanied and signalized by the speaking in an unknown tongue and sometimes also manifested by other charismatic gifts, such as prophecy and healing. The speaking in an unknown tongue implies relinquishment of

a man's own tongue so that he may be guided by the Spirit: a sign that he has been permeated by the Spirit and has surrendered to it.

Many Pentecostalists consider the work of the Holy Spirit an important factor in the dispensational scheme of world history. History, according to this view, has known several dispensations, the sixth one having begun about 1890, when a great outpouring of the Holy Spirit occurred. Since then the Spirit has been active in completing the body of Christ in preparation for its rapture when He will raise the dead and transform the living Christians. During the subsequent period, of "Jacob's tribulation", the Holy Spirit will seal to himself the 144,000 Jews (*Revelation* 7). Then will begin the final dispensation, the Millennium, when the Messiah will reclaim and transform the earth according to *Joel* 2:28-29, *Isaiah* 32:15 and 44:33, *Ezekiel* 36:27. The climax of the Holy Spirit's work will be reached during the Millennium, when He will pervade the earth with His presence and teach men to glorify God, remove all sickness, liberate the groaning creation of its travail, and bring everything into subjection to the Messiah.

ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1960/1961

By Dr Avraham Biran
Director of Antiquities

The past year has been rich in archaeological activities which have rewarded scholar and layman alike. The exciting results from the explorations of the Dead Sea caves in the spring of 1960 were repeated in the spring of 1961. Much light was thus shed on a little-known period of history of the 2nd century BCE. Remains of civilization 5,000 years old also rose out of the dust of the caves in the forbidding gorges of the Judaean mountains. From other parts of the country as well a panorama of cultures was opened up, ranging from early man through the biblical, Roman and Byzantine periods. Even the depths of the sea contributed to the increase of our knowledge of the country and its people.

The Dead Sea Caves

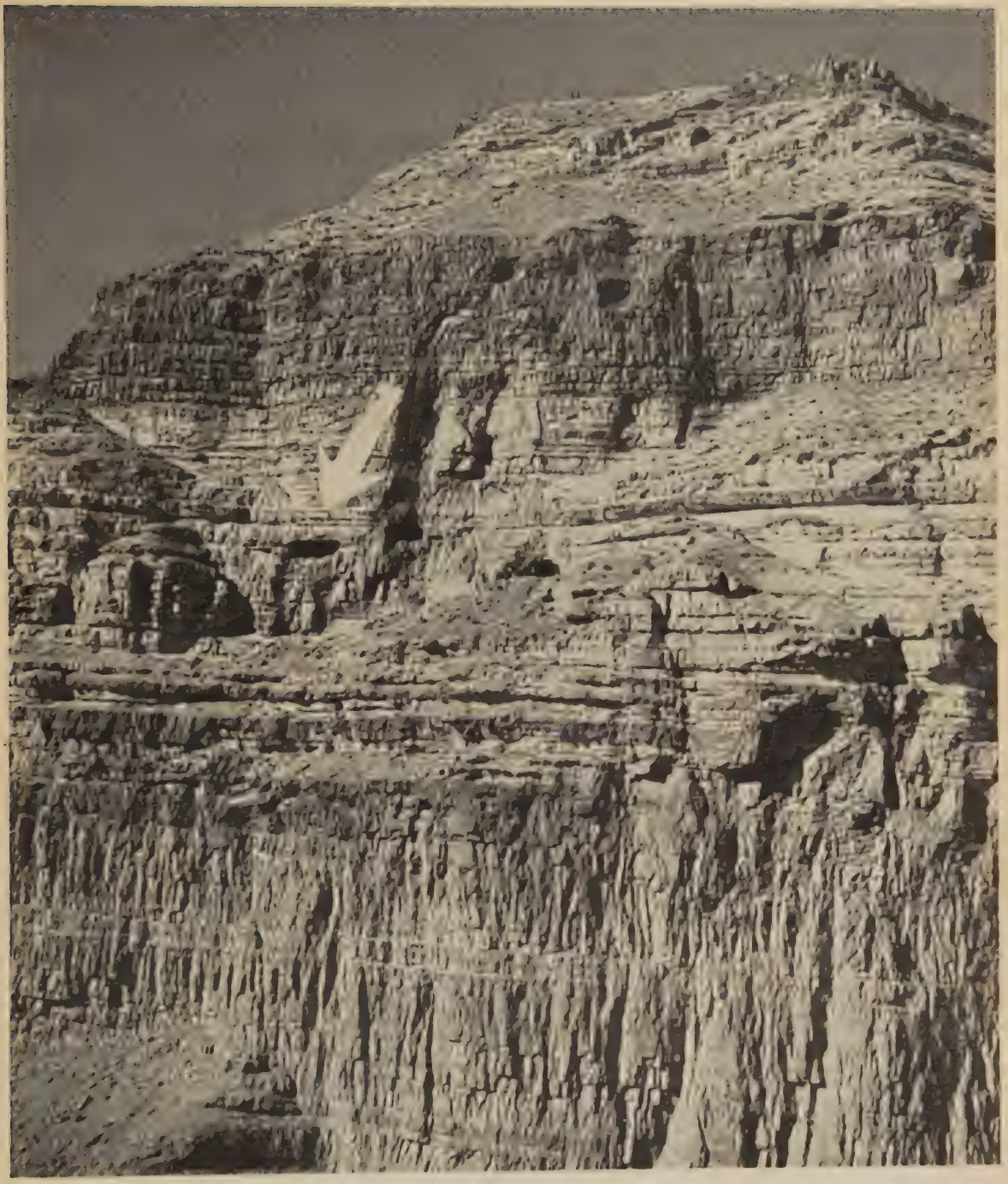
In 1960 the most exciting finds were, of course, the Bar Kochba letters. These served to rebuke those who question the historical memory of a people simply because one cannot always provide "incontestable proof"

of a tradition transmitted orally from generation to generation. They demonstrated to would-be sceptics the existence of this almost legendary hero (the letters or orders begin "From Shimeon Bar Kochba", and in some cases add the title "Prince over Israel"), and established the veracity of the rabbinic tradition which called him *Bar Kosiba,* from the name of his birth-place (see Yadin's report in *Christian News from Israel,* Vol. XI, No. 3, Oct. 1960). Of other finds mention should be made of a seal—which might be Bar Kochba's own—depicting a man fighting a lion. It is a tiny clay fragment on a piece of cord and was found with the bundle of letters. The shrouds found in the cave wrapped round dismembered skeletons may be mantles for Scrolls of the Law.

Following last year's success, a second expedition was carried out this year from 14 to 27 March. It was again jointly sponsored by the Hebrew University, the Government Department of Antiquities and the Israel Exploration Society. It was also fully supported by the Israel Army, which gave invaluable assistance by installing generators to bring electricity into the caves, preparing the approaches to them, and providing rope-ladders, mine detectors, and radio and field telephones. This year again there were four teams.

Cave of the Pool. The team of Prof. N. Avigad explored caves in Nahal David near Ein Gedi. In the "Cave of the Pool" he found remains of three distinct periods: Chalcolithic (4th millennium BCE); Israelite (7th century BCE), of which pottery, loom weights and spindle whorls were found (Pl. III/2); and Roman. From the third period came pottery, pieces of matting, ropes, shreds of cloth, fragments of wooden articles, arrows and wooden combs. There were also remnants of food, such as dates, pomegranates, nuts, and animal bones. A thick layer of ashes indicates that fires were lit for cooking over a long period.

Special mention should be made of the plastered pool, 5 metres long and 1.20 metres wide, built at the entrance to the cave for the purpose of collecting water. Two bronze coins were also found. The first, from the Bar Kochba period, has a palm and *Shim'on* on one side, and on the other a vine leaf and the Hebrew inscription, "For the freedom of Jerusalem". The second coin is from Tyre, of the year 130–131 CE. It is thus evident that the Cave of the Pool, too, served as a hiding-place for the people of nearby Ein Gedi during the Bar Kochba revolt. The pool proves that the inhabitants of the cave prepared well ahead for the days of emergency and siege. The fact that in the cave itself no special articles



A cliff in the vicinity of the Dead Sea, on which three cave entrances appear like pock-marks. The arrow indicates the *Cave of the Letters*. The plateau above was the site of a Roman camp which prevented the rebels from leaving their places of refuge. The forbidding nature of this rock-face illustrates the great difficulty of access, common to most of the caves explored during these two seasons. Entry was gained by the use of rope-ladders and other equipment provided by the Israel Army.

1. The work of excavation in the Cave of the Letters (Prof. Y. Yadin's team), where last year the sensational Bar Kochba letters were found.

2. An almost complete skeleton as it was found, lying on a mat, in the Cave of Dread (Dr Y. Aharoni's team). Many of those who took refuge in the cave must have died of starvation.

1. Some of the articles from the Cave of the Letters being surveyed by (l. to r.) Mr Y. Aviram, Expedition Coordinator, Prof. Y. Yadin, and his assistant, Mr D. Ussishkin.

2. Some of the artifacts, from the time of Bar Kochba, recovered from the Cave of the Pool (Prof. N. Avigad's team).

1. One of the numerous unique objects in the hoard of Chalcolithic finds unearthed in the Cave of the Treasure (Mr Bar Adon's team), many of which have no precedent or parallel in Middle East excavations. It is therefore impossible to determine their use with certainty, though many, including the one shown here, may have had ceremonial functions. They are tentatively classified as "candlestick-like sceptres", "objects resembling crowns", and the like.

2. The trove that gave the Cave of the Treasure its name. There were 439 objects, mainly of bronze and copper, 6 ivories, 6 objects of haematite and one of limestone.

were found, no written documents and no graves, would seem to indicate that its inhabitants during the Bar Kochba period survived the difficult times and took out everything of value when they left.

Apart from the Cave of the Pool, the caves in the lower part of Nahal David were also explored. It is clear that they served as burial grounds for Ein Gedi during the Second Temple period (2nd-1st centuries BCE). Wooden coffins were used (one of which was adorned with inlaid designs never before found in this country), circles, rosettes and pomegranates forming a pattern made of bone and various types of wood. In one of the coffins was a skeleton wearing leather shoes and wrapped in a shroud. Most of the coffins were damaged by the moisture which has seeped into the caves. A large number of articles were found together with the dead, among them pottery, lamps, glass vessels, wooden bowls, bronze ladles and scissors made of bronze and iron.

The Cave of Dread. The second team, led by Dr Y. Aharoni, worked in the "Cave of Dread". It is situated 90 metres beneath the edge of a precipice, and below it is a drop of about 300 metres. The group managed to enter, by means of a rope-ladder suspended from a narrow ledge above the cave. It consists of a corridor 3–4 metres wide and about 65 metres long, which eventually widens into a small room. On this occasion almost the entire cave was excavated. Underneath a layer of dust and dirt were found the remains of two periods, Chalcolithic (about 3,300 BCE) and Bar Kochba (about 135 CE). Finds of the first period include various pottery vessels and traces of a burial with the skeleton in a contracted position on a mat (Pl. II/2).

From the Bar Kochba period there were many objects which had belonged to the inhabitants of the cave: remnants of clothing, sandals, baskets, mats, wooden utensils, glass, food, and iron weapons and tools. Four coins of the period were brought to light. Three bear the inscription, "*Shim'on*—year two of the freedom of Jerusalem"; the other, from the third year, has simply, "*Shim'on*—for the freedom of Jerusalem".

The two most important discoveries were made in the interior of the cave: 1) Fragments of parchment and papyrus, with inscriptions in Hebrew and Greek. Particularly interesting are the fragments of a parchment scroll on which are written, in Greek, parts of the Book of Jonah. The text differs from that of the Septuagint, and resembles rather the Masoretic Hebrew text. 2) More skeletons, as well as several traces of burials. Near them were several Hebrew ostraca inscribed with the names

of the deceased, one of which bears the inscription, "Saul the son of Saul —*shalom*".

These burial remains establish that the cave's inhabitants lived there for a long time, and that when the Romans placed them under siege they chose to die, apparently by thirst, rather than surrender, thus following the example of the fighters of Massada at the end of the First War against the Romans. In the cave were more than 40 skeletons of men, women and children of various ages, who died and were buried there. Allusions to these events in talmudic literature were until now believed to refer to legends without historical foundation.

Cave of the Treasure. The third group was headed by Mr P. Bar-Adon, and the cave it explored also yielded remains of two main periods, Chalcolithic and Bar Kochba. From the Chalcolithic period came an unusual discovery which was the source of the name, "Cave of the Treasure". Two metres of deposits were excavated in this stratum, revealing two hearths, various pottery vessels, jewellery, wooden tools, remnants of cloth, matting and leather (including a sandal), and a large quantity of grain and other foodstuffs. At a depth of about two metres, two of the volunteers, an Argentinian student and a soldier, found in the northern wall of the cave the entrance to a niche concealed by a smooth stone. When the stone was removed, there appeared, wrapped in matting, a veritable treasure: 439 objects, mainly of bronze and copper and each unique, 6 beautifully fashioned ivories, 6 objects of haematite and one of limestone (Pl. IV/2).

The hoard included some items which can be identified: bronze and copper objects, mace-heads, pots with basket handles, and tools such as chisels, axes, adzes and hammers. Many, however, are of a kind never before found in excavations in this country, or in any country of the Middle East (Pl. IV/1). It is impossible even to say what purpose they served, whether they were weapons, or objects used in royal or religious ceremonies. For the present they have been classified as "candlestick-like sceptres", "objects resembling crowns" and so on. It may be that the hoard came from a temple or palace, and had either been hidden in the cave during an emergency or brought there as spoils of war. It is, however, impossible at present to determine their origin. Perhaps a temple at Ein Gedi; or perhaps wanderers from the north, a tribe or an army, carried these heraldic emblems with them and lost them in battle to the inhabitants of the Dead Sea Valley. Possibly the account of the battle in the

Valley of Siddim (*Genesis* 14), by the southern end of the Dead Sea, reflects just such an event which would provide the kind of booty discovered in the Cave of the Treasure.

Cave of the Letters. Prof. Y. Yadin headed the fourth team, which continued the exploration of the cave in which the sensational Bar Kochba letters were found the previous season (Pl. II/1). This year's work was equally rewarding. The main finds were discovered in the third of the three rooms in the cave. Besides a large store of valuables, there were: a large net, well tied together (possibly for bird-catching), with cooking pots lying nearby; a coin of the Bar Kochba period (a palm and *Shim'on* on one side, and a vine leaf and the inscription, "For the freedom of Jerusalem" on the reverse); two knives of iron; a set of glass vessels, firmly tied together with palm fibres and bound with ropes (one large, beautifully decorated bowl and two smaller ones); and a bundle of six keys. One of the keys is very large and may have fitted a large gate, perhaps of the fortress at Ein Gedi.

The large store of valuables was found in the inner room, in the corner near the second room (Pl. III/1). It comprised: (a) a twig-basket, containing wooden bowls, women's sandals, a scythe, knives, a key, and a decorated jewel-box of wood; (b) three goatskins, similar to that in which the Bar Kochba letters were discovered. In them were cloth, sizable coils of flax, and a large bundle of leather covered with cloth and well tied together. The bundle was found to contain dozens of documents written on papyrus; (c) various objects, including a mirror, a pan, a knife and a censer; (d) a bag of leather, nicely decorated, containing five rolled-up papyri; (e) a papyrus document encased in a hollow reed.

Of all the documents, estimated at between 50 and 60, 10 have thus far been opened: the five from the decorated leather bag (Bundle "A"), four from the large collection of papyri (Bundle "B"), and the document in the hollow reed.

In Bundle "A", three of the documents were contracts written in elegant Mishnaic Hebrew, covering the lease of land in Ein Gedi by Bar Kochba through "*Jehonatan Ben Machnaim*, Administrator of *Shim'on Ben Kosba,* Prince over Israel, in Ein Gedi". They commence with the following dates: "On the twenty-eight of Marcheshvan, the third year of *Shim'on Ben Kosba,* Prince over Israel"; or "on the second of Kislev, the third year of *Shim'on Ben Kosba,* Prince over Israel". The lessees

were residents of Ein Gedi, or residents of its environs (from Moab) who lived in Ein Gedi at the time the contracts were signed.

The contracts are full of Mishnaic legal expressions which significantly illuminate the subjects dealt with. They also mention names of places, among them, "Haluhit which is in the coastal district of Aglatain", i.e. on the eastern side of the Dead Sea in Moab. They go into detail regarding the manner of payments in both Roman and Jewish money, in accordance with the formulas found in the Mishna ("sixteen dinars which are four selas"). From the linguistic point of view, the documents have a number of features which are very important for research in the text of the Mishna and in the development of the spoken and written language during this period. All end with the signature of those principally concerned with the matters in question and of the witnesses, one of whom was *"Masabala Ben Shimon"*, known to us from the Bar Kochba letters. The script of these three documents is extremely fine, far superior to that of any of the secular documents which have so far been found in either Israel or Jordan.

In addition to the contracts, the bundle contains two Aramaic documents: one, a receipt of payment for the lease of land from *Shim'on Ben Kosba,* Prince over Israel; the second, possibly a contract for the sale of property in Ein Gedi—also through the medium of the Administrator of *Shim'on Ben Kosba.*

Bundle "B" contains some 50 documents, of which only a few have been read. They are written in Greek and dated according to the years of the Emperor Hadrian, the Consuls, and the period of the "Arabian Province" which was established in place of the Nabataean kingdom in 106 CE. One of the land-lease contracts seems to indicate that the lessees transferred the land to each other in an effort to evade the regulations.

The document in the hollow reed belongs to the category of "Bound Deeds" and contains the text of the contract twice, once in the bound part (interior) and once in the open part (exterior). Owing to its brittleness, only the first part has thus far been deciphered. It begins with the date, ". . . Teveth, the third year of *Shim'on Bar Kosba,* Prince over Israel", and deals with the sale of a vegetable garden in Ein Gedi.

Ein Gedi

In 1949, soon after the War of Independence, a limited investigation was made of the Dead Sea lakeside oasis. This year an archaeological expedition led by Prof. B. Mazar, President of the Hebrew University,

uncovered there remains of a flourishing Israelite settlement which confirm the history of Ein Gedi as recorded in biblical and other sources.

First stratum. The richest stratum was that of the Israelite period (7th-6th century BCE). A large quantity of pottery sherds and beads, and a miniature bone flute were found in the limited area uncovered. Ein Gedi's fame as a spice and vine-growing centre, as indicated in the Bible, was fully borne out by the relics, and indications of foreign trade were also discovered. Prof. Mazar thought that this period saw Jewish settlement here at its greatest, though it lasted only about 50 years. According to one theory, the settlement was built by Josaiah, King of Judah. It was completely destroyed by a fire, perhaps by the Edomites who invaded Judaea after the destruction of the First Temple.

The settlement covered an area of some six or seven dunams and is located on the terraced slopes of the hills. The dwellings were of brick on stone foundations, with adjoining courtyards and store-rooms stocked with various items. The conflagration was kind to archaeology and all these items were found *in situ*. A rare find was a small, oval, cameo-like piece of chalcedon bearing the face of a man of Egyptian character, and yet to be investigated.

Second stratum. The next level was of the Hellenistic period, from about the 3rd to the 2nd centuries, and it contained remains of many domestic earthenware utensils. The town developed later, in the Hasmonean and Herodian periods, from about 100 BCE (Alexander Yannai), to the destruction of the Second Temple in 70 CE.

In this layer, a Jewish citadel, previously touched on in 1949, was almost completely exposed. The long building is 20 by 7 metres; it may have been built before the settlement, and was perhaps one of King Uzziah's. During the Hasmonean and Herodian periods, Ein Gedi was an administrative centre, and the citadel would thus be aptly located. Within it were found coins of Alexander Yannai and, among other items, grains of barley and charred remains of wooden ceiling beams.

Third stratum. The uppermost layer yielded remains of a Jewish settlement of the Roman-Byzantine period, which lasted until the 5th or 6th century CE. Habitation here was less intensive and was apparently devoted in the main to terraced agriculture. The existence of such a Jewish settlement was noted by Eusebius and Jerome (4th–5th centuries CE).

(To be continued in the next issue.)

REVIEWS OF BOOKS

HELLENISTIC CIVILIZATION AND THE JEWS, by Victor Tcherikover, translated by S. Applebaum. The Jewish Publication Society and Magnes Press, Philadelphia-Jerusalem, 1959. 566 pp.

Hellenistic Civilization and the Jews is an English translation, published after Tcherikover's death, of his Hebrew study. The author's scholarly preparation fitted him peculiarly for this monumental work. He was thoroughly versed in the annals of the Ptolemaic and Seleucid Empires, and succeeded in studying their fascinating histories in direct relation to Judaism and the Jews. The work creates the general impression of a fresh, unprejudiced approach to a series of old problems. Tcherikover had the scientific "prudent doubt" necessary for the objective examination of historical evidence; at the same time, he had an intuitive grasp of the deep, swirling movement of events during the Hellenistic period which enabled him to present the history of that time in its organic development.

The book is in two parts, preceded by an introduction: "Hellenistic Civilization in Palestine" and "Hellenistic Civilization in the Diaspora". The introduction (36 pages) merits close attention not only for its material content, but more especially for its function within the imaginative framework of Tcherikover's presentation. It covers the period from the opening of Alexander's victorious campaign (spring of 334 BCE) to the rise of the Ptolemaic and Seleucid powers. In formal content, these pages underscore elements of crucial importance: the fundamental difference between the oriental reaction in Egypt and in the Asiatic countries; the main cultural source for the later Hellenism of the Jews, i.e. the institution of the Greek *polis*; and the ultimate historical echoes of Alexander's own dream of a fusion between East and West. From one point of view, the remainder of the book might be described as an analysis of the see-saw struggle between the "internationalism" of the centuries after Alexander and the hard core of Judaism, fighting for its religious and ideological integrity.

Part I deals with Palestine; in it the developments to the time of Antiochus IV Epiphanes are traced. By skilfully marshalling the evidence, the author is able to reach the conclusion that Antiochus III had no desire to disrupt the politico-religious foundations of Jewish tra-

dition. Judaea entered the Seleucid State as a "distinct political unit". Antiochus III was welcomed by the pro-Seleucid party amongst the priestly class, including the High Priest, and he strengthened both the religious authority and the secular power of the priests. Consequently, the tendency to "Hellenization" which appears at this time among the Jews was not deliberately induced. It was merely the natural outcome of close contact with a Hellenistic world, with all its apparent advantages over the older Judaism and its way of life.

The philo-Hellenic movement originated in a dispute between two influential families of the Jewish aristocracy. Greek culture was sought after because the Greek element was considered the strongest support for personal power over the indigenous population. But the Hellenization of the urban areas laid Palestine open to two further developments: it drove a wedge between the urban citizenry and the oriental countryside, and it gave Antiochus IV an attractive opportunity to prepare for himself bastions of support in his imminent struggle with the Ptolemies. Thus, a Hellenization which started spontaneously and freely among the Jews "from within" turned out to be the pivotal point in a political development which brought on a national catastrophe.

Tcherikover examines the various theories about the motives for the *gezerot* of Antiochus IV. He aptly points out that we are here dealing with a very complex historical process which cannot be described in simple terms. He indicates the Jewish rebellion of the "seventies", with its ideological bases, as the answer to the problem: the Hellenistic reform of 175 BCE put all the affairs of the city in the hands of the rich and caused a mass flight of Jews from the towns to the countryside, with the subsequent organization of guerrilla warfare; further, and more deeply still, the reform offended religious susceptibilities, and it led to a regrouping of forces around the Hasidim and, ultimately, to the rebellion. Antiochus reacted logically: his answer was the *gezerot*.

The author then recounts the war of liberation and the founding of the Hasmonean dynasty. The struggle between the Hasmoneans and the Greek *polis* was a political one, not a struggle between cultures. The Hasmoneans later went the way of Hellenization, and later still encountered the opposition of the Pharisees. The long struggle ended with the downfall of the Hasmoneans' Hellenistic aspirations. When the Roman period got under way, Hellenization again became a matter of choice; politically it was dead, but culturally it lived on.

In Part II, Tcherikover reviews the Hellenistic civilization in the Diaspora. For Egypt we are able to reconstruct a fairly detailed picture, but for other countries our knowledge is more fragmentary. In the Hellenistic period, Jews were dispersed throughout the Graeco-Roman world, especially in the eastern half of the Mediterranean. But authoritative

statistics about them are completely lacking. The author's analysis of the "Jewish Community and Greek City" (Part II, Ch. 2) is fascinating. Among other things, he shows that, by force of the Jewish religion and way of life, the "Jewish problem" often faced the Greeks and Romans with the same urgency that it has faced the modern world. He also concludes that the Jewish Diaspora, in its economic aspect, was quite different from those in mediaeval and modern times. The "one-sidedness" of ghetto life was absent. Differences between Jew and Gentile were religious and cultural, not economic. But the Jew outside Palestine was torn between the inclination to be assimilated—Tcherikover speaks of "ambition" in this connection—and his innate adherence to Jewish tradition. The ambition expressed itself in the following forms: adoption of Greek names and Hellenistic judicial frameworks, change of language, education and literary activity. Nevertheless, Jewish culture *as* Jewish culture never succumbed. The Jews lived in tightly organized communities, adhering to Jewish traditions, monotheistic faith, circumcision and observance of Sabbath and festivals.

With this account of the cultural climate in the Jewish Diaspora, Tcherikover's book closes. A lengthy appendix treating the sources for our knowledge of the Hellenizers in Jerusalem is followed by three further appendices: The origin of the family of Simon, Menelaus and Lysimachus; Antioch in Jerusalem; and Claudius' Edict in the *Antiquities* of Flavius Josephus. Then follow 123 pages of notes on the text, an ample biography and an index.

It is difficult to summarize briefly the central quality or the essential qualities of this work, but here stands out Tcherikover's objectivity in his handling of historical sources. Great progress is evident in relation to G.F. Moore's work on the Tannaitic period, for example in the use of Flavius Josephus and Philo Judaeus. One gets the impression that Moore did not keep in mind their *apologetic* purpose: they did not merely *write* history, they *used* the writing of history for apologetic purposes. Further, and more important, the entire face of historiography has changed since their time. They did not simply write history, to adapt a phrase of Ranke's, *wie es eigentlich geschehen ist.* In Moore's work, of course, this lack of recognition stems from a refusal to review some *apparently* fundamental historical axioms on which he bases his views of Judaism, Hellenism and nascent Christianity of the early centuries. Such a review can only be born of a desire to know, irrespective of whether the knowledge acquired fits in with preconceived ideas. In the case of Tcherikover, it is a great pity that life gave him no time to deal in his objective way with the confrontation and headlong clash between the centuries-old Judaism, the rampant Hellenism and the emergent Christianity. As he conceived this book, it was not meant to extend into the Roman period, and it there-

fore answers its description. But it would have been a boon to all students of Hellenistic civilization among the Jews of the 1st and 2nd centuries of our era if he had been permitted thus further to extend his inquiries. Human scholarship and human knowledge would have benefitted greatly.

If there is any defect in Tcherikover's historical synthesis, it lies at this point: no one can claim to present a historically accurate analysis of Judaism, either in Palestine or in the Diaspora, without treating the thorny problems concerning the rise of what we know today as "normative Judaism" and its constituent traits that derived directly from its repulsion of the newly-born "sect", and this Judaism's fierce, at times unreasonable rejection of whatever the hated *Minîm* appropriated. The author's study should have covered at least the first half of the 1st century AD, for it is no longer historically objective to write off Christianity as a Hellenization by the Jew of Tarsus of an essentially Jewish (if heterodox) doctrine first formulated in its simplicity and authenticity by the Galilean Fisherman. This is an outworn mode of thought made popular by 19th century rationalists who knew nothing of the *Koinê* literature, or of the Jewish literary circle of the last days of the Second Temple period. It is a facile portmanteau concept easily brandished because it avoids the issue. More research is necessary on this point and more reform of cherished positions required before we shall be able to form an accurate picture of Judaism in Palestine and the Diaspora in the Hellenistic world of the Graeco-Roman period.

Malachi Martin, S.J.

HEBREW THOUGHT COMPARED WITH GREEK, by THORLIEF BOMAN, translated by Jules Moreau. Westminster Press, Philadelphia, 1960. 224 pp.

From time to time a book appears which is seminal in its importance. This may be the case even though much of it is not original and its subject matter has been debated internationally for decades. Boman's book, I believe, is of this calibre. The original German version appeared six years ago, so he has been able to take advantage of suggestions and criticism in the present English translation. Furthermore, the world of biblical scholarship is at present realizing that the study of semantics is quite as important as the study of philology; Boman has struck while the iron is hot. But apart from these advantages, his very competent handling of the material, revealing an acute understanding of both our Greek and Hebraic heritages, is put to such excellent use that the resultant thesis ought to be required reading for systematic theologians and Bible students alike. Jules Moreau has greatly contributed to the clarity of the exposition: much difficult subject-matter is always clear, and there is no odour of translation in the text.

We may be startled by the assertion in the introduction that Platonism and the Hebrew view of life are

related essentially and support joint values. The decisive and self-evident fact is not the antithesis, but the unity of thought between the two views. On the other hand, until he compares *both* fields with the negation of thought in Buddhism, one is aware of Boman's diligence in delineating rather the differences between the two than their similarities.

It is fortunate that the author spends most of his time on a fresh and incisive discussion of Hebraic modes of thought, since many interpreters throughout the centuries have analysed the Greek modes. Even though he frankly goes back to authorities of fifty or a hundred years ago, such as Orelli, R. Blake, G.R. Driver, I. Bursztyn, what he has to say is always instructive and fully up-to-date in its presentation.

His wise insistence on a study of the meanings of words offers the student with a general interest in the Old Testament a host of fascinating examples of the vitality of Hebrew thinking. Outstanding are his discussions of the concept of "being" and of the vitality of the "Word". All his conclusions are of importance theologically. In his discussion on the concept of "being", he shows (1) that logical "being" is expressed in Hebrew by the mere juxtaposition of two nouns, so that the equation AB means A *is* B; (2) that the verb *hayah* means "become" rather than "be", both with and without supplementary prepositions; (3) that thus *hayah* may have to be translated by "come", "come forth", or some other equally vital verb. "The being of things is not the same as panpsychism, but rather 'being' is pre-eminently *personal* being". A person therefore not "is", but "becomes", just because he lives. The importance of this fact when applied to the living God is evident, since God's Being is "being to effect", as we see at historical moments like that of the Exodus, and these in turn must bear a content with a promise for the future.

This "dynamism" is something unknown to the Greek mind, as Boman shows in a discussion of the Eleatic, Heraclitean and Platonic schools; and though the Hebrews shared the concept of the dynamic power of the Word with the whole ancient Near East, yet even here they were unique. The Babylonians supposed the Word to be an ethereal substance; the Egyptians regarded it as a fluid issuing from the mouth of the god, so that they had no doctrine of creation, but merely one of emanation. Unfortunately Boman does not at this point enter the realm of study introduced to us by Rendel Harris in *The Origin of the Prologue to the Fourth Gospel* (1917), where he examines the parallel concept of *sophia.* But Boman gives us an excellent excursus on the *Song of Songs,* basing his exegesis upon the discussion of another topic, that of "Impression and Appearance", a chapter so rich that no summary could do it justice. Finally, there are valuable discussions of the concepts of Time and Space in the two civilizations, and of Symbolism and Instrumentalism, as he names his

topics. This last chapter contains a detailed discussion of a theme that needs attention—what Boman calls the "missing dimension" in God's relationship to the world, viz "transparence". This is a concept which Paul holds in the balance with transcendence and immanence in *Ephesians* 4:6.

A book not to borrow, but to buy, mark and inwardly digest.

George Knight

THE COINS OF THE JEWISH WAR OF 66-73 CE, by Leo Kadman. Corpus Nummorum Palaestinensium, Second Series, Vol. III. Schocken, Jerusalem, 1960. 204 pp., 1 plan, 2 maps, 5 plates.

It is a real pleasure to announce the issue of another volume of the highly valuable *Corpus Nummorum Palaestinensium,* written, as were the two preceding volumes, by Mr Leo Kadman, President of the Israel Numismatic Society and the driving force behind the publication of the *Corpus,* a truly great enterprise. The present volume treats the coinage of the First Jewish Revolt, a subject often considered the most controversial section of Jewish Numismatics. The shift in assigning to the First Revolt the silver shekels and half-shekels formerly attributed to Simon Maccabaeus was effected by Hill nearly half a century ago. Was a similar shift necessary also for the bronze coins of *year four?* Reifenberg, in his well-known *Ancient Jewish Coins* (second ed. 1947), still hesitated to take this final step. The intense numismatic research of the last decade has, however, made it ever clearer that the bronze coins of *year four* were also issued during the First Revolt, so that the name of Simon Maccabaeus—peace be with him!—will have to be stricken from the list of Jewish coins. The preparatory work of recent years, in which Kadman himself took a very active part, has now resulted in a synthetic presentation of the final conclusions.

After a short introduction (pp. 8-13) the author presents a detailed survey of the historical background of the period concerned, beginning with the turning point of the death of King Agrippa I in 44 AD and continuing until the very end of the War with the fall of the fortress of Massada (pp. 14-41). We are fortunate to have so rich an account of the First Jewish War in the works of Flavius Josephus, but he failed to give any information whatsoever concerning the issue of Jewish coins during this short-lived period of independence. It would have saved numismatists the centuries of work which Kadman surveys in an interesting chapter (pp. 42-49) on the problem of the shekels whose genuineness was at first often doubted (this question has since been settled in the affirmative) and which had commonly been ascribed to Simon Maccabaeus. Incidentally, an interesting inference formerly made by Christian scholars was that the well-known "thirty pieces of silver" (Matt. 26:15, 27:3 sqq) were explained as the thick Jewish shekels.

The following chapter (pp. 50-71) constitutes the most important part of the book: the evidence for assigning

the coins. The author accomplishes the double task of eliminating those coins which had been erroneously assigned to the First Revolt (mainly coins of later date which can be proved categorically to belong to the Second Revolt by specimens overstruck on Roman imperial, or Palestinian city-coins issued after the First Revolt), and assigning to the First Revolt those coins which actually belong to it. The latter subject is approached from various points of view. Suffice it here to give a general outline. The author stresses the improbability from a historical point of view of an autonomous Hasmonean coinage before the wealthy cities on the Phoenician and Palestinian coast renewed theirs; he then shows that the "five years" of the shekels, according to Jewish reckoning, perfectly fit the duration of the War. Archaeologically speaking, there is both positive and negative evidence. Positive evidence is provided by the discovery of Jewish shekels together with Tyrian shekels whose dates exclude the attribution to Simon; and bronze coins of *year four* have been found together with specimens of *year two*. As negative evidence there may be urged the complete absence of shekels and bronze coins of *year four* in excavations where they should have been found if they really belonged to Simon Maccabaeus (especially important, in this respect, was the first season at Beth-Zur by Sellers and Albright). Further arguments are supplied by numismatic and epigraphic considerations, aspects of which the importance has already been stressed by Kadman and others.

After a quantitative survey and analysis of the surviving material in thirty-two museums and thirty-six private collections (pp. 72-82), and a thorough discussion of the significance of the symbols encountered on the coins, various inscriptions, dates, denominations, weight and size, and metallurgic composition (pp. 83-108), a final chapter (pp. 109-119) is devoted to details of minting technique and to the abundance of counterfeit shekels and shekel-medals, the latter mainly in connection with the infamous "thirty pieces of silver". The catalogue of the coins follows the same pattern as set for the preceding volumes, adapted, of course, to the peculiar character of the coinage under consideration. As a result of painstaking observation of different dies and minor varieties, the list of coins comprises no less than fifty-nine numbers, including fourteen so-called minute coins. An extensive bibliographical list, various indexes, two maps and five plates conclude the book.

It is the reviewer's opinion that Kadman's book offers a definite answer to the much-debated questions regarding the coinage of the First Revolt. Moreover, this catalogue may be considered a practically complete inventory, for the appearance of entirely new types is highly improbable. This, by the way, in contrast to the two preceding volumes of the *Corpus:* both for Aelia Capitolina and Caesarea new types have come to light, and further study has also made the

attribution of a few types described in those volumes rather doubtful.

A few other remarks may follow here. It is regrettable that this volume is marred by a host of typographical errors. Further, the author, as a non-Christian, prefers the sigla (B)CE to the more generally accepted BC and AD, as he is free to do. But to interpolate the former designation in quotations from Christian scholars (e.g., pp. 56, 58) is scientifically unjustifiable. Thirdly, it might be interesting to note here a fifth specimen of the very rare shekel of *year five* mentioned by E. Babelon, *Revue Numismatique,* 1887, p. 371. One more specimen of *year five* is contained in a small hoard (ten shekels and four half-shekels) discovered a short while ago, and now being examined by the present reviewer. Associated with these coins were a shekel from the mint of Tyre (year 178=AD 52/53), a provincial tetradrachm from the mint of Antioch (Emperor Nero, year 110=AD 61/62) and a Herodian oil-lamp, thus confirming once more, if need be, the correctness of the attribution of the Jewish shekels to the First Revolt.

In conclusion, Mr Kadman is to be congratulated on this very important and useful publication for which he rightly merits the acclaim of all numismatists. They eagerly await the next volume which, if this reviewer is well informed, will deal with the coinage of Ptolemais-Ace.

Aug. Spijkerman, OFM

MELODECTE — *Recueil de chants byzantins.* Edited with musical notations by Father ANTOINE SAYEGH. Vol. I, 1956, 202 pp. of musical transcriptions. Vol. II, 1958, 39 pp. of musical notation.

During past years, these volumes, published in 1956 and 1958 by the Seminary of St Anne in Jerusalem (Old City), have become available in the Melkite parishes of Israel as well, and have even captured the interest of musicologists. For this latter reason alone we discuss the work here, for there can be no question of the value of this anthology for liturgical use: it is the most comprehensive transcription to date of the religious chants of the Melkites, who are also known as "Rûm Orthodox" and "Catholics of the Byzantine rite and Arabic language".

Before reviewing the first volume, we should like to say a few words about the second volume, only 39 pages, which gives two "polyphonic masses", one in Arabic and the other in Greek. Both are in the Byzantine Eight Mode—the most common and most popular in the Eastern melurgy —with a harmonization in two to four voices. All this is clearly intended to provide rather a repertoire and instructions for the organization of parochial choirs than musical composition as such. The "polyphony" here is, in fact, based on a third-and-sixth pattern, as customary in popular Greek chants. The tritonic fourth, which sometimes derives from this system, according to Sayegh's own words, precisely confirms that we have here an unsophisticated tradi-

tion, not affected by occidental rules of harmony.

But more interesting for us is the rendition of traditional antiphonal and recitative responses in the Mass which appear in Vol. II and, of course, the hymns and melodies contained in Vol. I, which has more than 300 original traditional tunes, most of them without harmonization.

The author, and the Seminary of St Anne itself, had in mind only a practical aim; as indeed many other liturgical-musical publications of this centre of Catholic culture in the Middle East have no critical or scientific ambitions (for example, the works of Couturier: *Cours de liturgie grecque-melkite,* 3 vols., Jerusalem-Paris, 1912–30, and *Sullitourgikon,* Jerusalem, 1924, in Greek and Arabic). It is a known fact that no parochial choir in the Middle East is familiar either with the Psalmody or with the Greek language, possibly excepting those individuals who were trained at seminaries; the author therefore feels called upon to remark that "only that which can be of parochial or congregational use will be emphasized". A text, simple and intelligible to all, was thus needed. To simplify matters, Arabic and even Greek texts have been transcribed in Latin characters (according to a rather approximate phonetic transcription: *zoxa (patri)* instead of *doxa;* but, surprisingly, *cai* and not *ké).* The music, too, has been printed in the occidental notation and in occidental rhythmic measures. The texts follow the Horologion: they contain the most commonly recited Troparia, Kontakia and Theotokia of the Mineon and of the Triodion, Services for other Feasts, the Akatiston, and others.

It is just this tendency towards "Westernization" that, for us, marks the value of this work. Generally speaking, it is known that the Melkites are *the* Westernizers of the East. Their very name (from the Aramaic *malka* or *melka,* "king", i.e. the *basileos* of Byzantium) indicates how the monophysite sects of the Christian East, during the early centuries, viewed (perhaps somewhat scornfully) this tendency to Westernization among Orthodox Christians of the Aramaic-speaking region of Antioch. Their ancient Antiochene or Syriac rite (even their Syriac language) was then abandoned in favour of the Greek-Byzantine language and the rite of the *basilei* of Constantinople. And if, after the schism of Cerularius in 1054, the "Byzantines of Syria" remained attached to Byzantium and not to the Pope of Rome, this was due to geopolitical factors. Their tendency to Westernization continued, and as early as the 16th and 17th centuries, i.e. as soon as Byzantium ceased to be a political-religious Imperial see, the Melkites sought their *melka* in Rome, and attached themselves to *Rûm,* now conceived as Roman Catholicism. The revision of the Greek and Arabic texts of the prayers according to the Catholic models was carried out by Meletius Karmi, Metropolitan of Aleppo, in the 17th century, and their revision from a dog-

matic point of view, under Patriarch Cyril VI of Antioch (1724–1759).

If, now, one compares the melodies of the Orthodox Greek-Byzantine communities of Salonica, Jerusalem or Sinai with the chants of the Melkites of Aleppo, Nazareth or Alexandria, one perceives immediately that there are fundamental differences in execution, despite the similar melodic lines in the same chants, which are rooted in the Greek-Byzantine popular chants of the 14th to the 17th centuries. We may take, for a well-known example, the widespread Troparion for Easter, *Christos anesti ec necrôn* or *Al Masih kam min bayn il-amwat* (both according to Sayegh's approximate transcription). When performed in Arabic by Arabs, the Melkite chants seem to us less "ornate", much less influenced by the "papadic" or "calophonic" musical technique of the more recent Greek-Byzantine chants. If one considers that also among the Greeks of Sicily and those of the Abbey of St Nilus at Grottaferrata, near Rome, the chanting is less nasal and less ornate, it becomes clear that the recent influence of Byzantium (perhaps one should rather say here "Istanbul"!) was felt more among the Greeks, who had submitted to Turkish influence, than among the Arabs on the one hand, and the Italo-Greeks on the other.

Scientific research into the melurgy of the Eastern Christians, which might provide us with accurate information concerning Byzantine history and music, as well as about the popular chants of ancient Semitic peoples, is still in its early stages. Beyond the works published by the St Anne Seminary, mentioned above, we have only C.S. Khouri's book *(Chants Ecclésiastiques Byzantins,* Cairo, 1935). It is true that the Maronites have published some works; but all the volumes of Father Ashkar, in which the harmonizations are intended for use in churches with organs, are very far from a faithful notation of the oral and monodic popular liturgical tradition which alone provides reliable and valuable evidence. We should mention, on the other hand, the remarkable works of Father L. Dayan, of the Mechitarist monastery of San Lazzaro, Venice, who has undertaken the publication of a series of some twelve volumes entitled "The Hymns of the Armenian Church". The first two volumes, based on the "isolated" oral tradition of the Armenians in the Diaspora of Venice, and provided with meticulous musical notation, were presented to the Third International Congress of Sacred Music in Paris (1957). On Syrian-Jacobite rites, the few pages of notation published by Idelson are almost the only material available; the publications of Hoeg, Tillyard and Wellesz, *Monumenta Musicae Byzantinae,* and the works of Father Tardo of Grottaferrata, deal exclusively with palaeographic evidence and disregard the testimonies of oral tradition. It is precisely such testimonies, in fact, that one must scrutinize today. They are particularly available here in the Holy Land (on both sides of the Is-

rael-Jordan border), where all Christian sects are represented, and where they claim direct connection with ancient and venerable liturgical and musical traditions. Modern methods of immediate tape-recording (and then of transcription and comparative research) would make this work as simple as it is important. Sayegh's *Mélodecte,* while lacking any scientific aspiration, nevertheless rests on a substantial, direct and reliable local oral tradition, and it is, therefore, a valuable document and an example to follow.

Dr Leo Levi

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